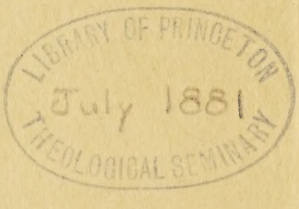

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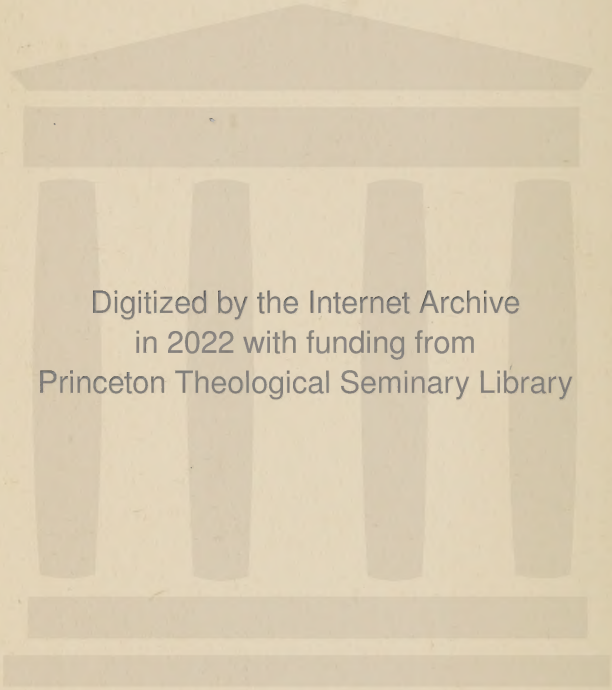
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THE PERSON AND OFFICES OF THE HOLY SPIRIT.

THE

PERSON AND OFFICES

OF THE

HOLY SPIRIT.

Six Donnellan Lectures

PREACHED IN THE CHAPEL OF TRINITY COLLEGE, DUBLIN.

BY THE LATE VERY REVEREND

ACHILLES DAUNT, D.D.,

DEAN OF CORK.

EDITED, WITH A PREFACE,

BY THE BISHOP OF CASHEL.

London:

HODDER AND STOUGHTON,

27, PATERNOSTER ROW.

MDCCCLXXIX.

Hazell, Watson, and Viney, Printers, London and Aylesbury.

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REC. JUL 1881
THEOLOGICAL
SEMINARY.

PREFACE.

THE following sermons were left by the deeply-lamented author well-nigh prepared for publication, so that little remained to be done by another, than, after reading them over, to commit them to the press. The exceptions to this completeness are such as could not be supplied,—one or two instances of apparently abrupt endings, which, no doubt, were designed to be finished at greater length; and a gap of considerable importance near the close of the last sermon, which is noticed in the place where it occurs.

The subject of these sermons, and the enlightened and devout spirit in which that

subject is handled, will commend them as deeply profitable to all who are willing to peruse them. But it is to those who had the opportunity of ever listening to the preacher, that they will come with peculiar force and impressiveness. The earnest look, longing after the eternal good of those to whom he spoke, pleading with them as a dying man to dying men on behalf of the great redemption which he loved to speak of; the deep-toned voice which gave the emphasis of reality to the commonest word which he uttered,—these are accompaniments to the sermons which those only who heard them can recall. But by such they will be called up readily at every sentence; and while the instructions and exhortations here contained come home, with such associations, to the heart of those who valued his ministry while he was amongst

us, it is earnestly desired that the power of that Eternal Spirit of whom they treat, will work by these sermons to their saving benefit, so that they will have reason to bless God that these words have been left behind him after he was gone, and that "he being dead yet speaketh."

But it was not only as a preacher that the author of these sermons was to be valued. Those who had the privilege of meeting him in private will bear witness, that the great power of Achilles Daunt was the influence for good which he continually and universally exercised over those with whom he was brought into contact. It was the case with persons of all classes and of all opinions. His own views of Divine truth were very decidedly formed and very clearly expressed ; but those who differed from him widely on many points,

were always impressed by the sincerity and Christian love which were so prominently manifested in his character, and were in consequence sometimes impelled forward to join him in enterprises and modes of action, which they would have shrunk from if proposed to them by any other. His was a ruling spirit among his fellow men; while in all matters of personal convenience he was only too ready to give way, sacrificing his health, and in the end his life, in considering the circumstances of others rather than his own urgent requirements; yet in the things that concerned his Blessed Master's service, his zeal carried all others along with him, and made it sometimes a wonder to themselves how they had been influenced and swayed.

Far deeper and more valuable still, was the influence which the late Dean of Cork

exercised for good over those who knew him as a personal and intimate friend. His presence was a beam of light in the house where he sojourned even for a day; the light of spiritual life reflecting that of the gracious Saviour, in the sense of whose Divine presence he seemed continually to dwell. His words were full of encouragement, and his manner of life was still more so. The simplicity and playfulness of a child were joined to the solemnity of a deeply-thoughtful spirit. Any one in company with him must say that his religion was a truly happy one; and yet all would see, at the same time, that the concerns of eternity were ever present to his mind.

He is gone to be with the Lord, whom he dearly loved and faithfully served in his life and ministry. But he has left a blank

behind him in the circle of Christian friendship, and in the ranks of his dearly-loved Church of Ireland, which is not likely soon to be filled up.

M. F. C.

WATERFORD,
22nd February, 1879.

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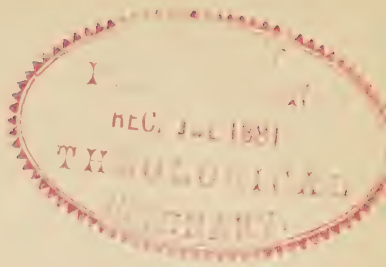
I.

The Promise.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth."—JOHN xiv. 16, 17.



I.

THE PROMISE.

THESE, brethren, are familiar and often quoted words, but they contain a truth which is—like Himself whose words they are—changeless in beauty, freshness, and power; "the same yesterday, to-day, and for ever." No truth, indeed, it may be safely asserted, of deeper import ever came from the lips of the Messiah; no promise more "exceeding great and precious" than this was bequeathed by the Saviour for the consolation of His people to the end of time, and to the joy of His Church militant here on earth. May He, of whom these words testify, raise up His power and come among us. May He guide us into all the truth. May He give us a right judgment in all things, enabling us evermore

to rejoice in His holy comfort through the merits of Christ Jesus our Lord.

In addressing myself to the performance of the duty which devolves upon me in the delivery of the following course of Lectures, I do so under circumstances which seem to make my task one of no ordinary interest, and one of peculiar responsibility. The circumstances to which I refer are suggestive of some important considerations, which, by way of preface, I shall offer in succession, viz., those arising respectively from (1) the present position of our Church; (2) the state of religion generally in the world around us; (3) the peculiar nature of my subject; and (4) the special class and character of my hearers.

I. Only a brief period, comparatively speaking, has elapsed since the clouds which had been so long gathering have covered the heavens; the storm which had been so long threatening has burst upon us in its full strength; and our Church, like the ship in which the disciples of long ago wrestled

through that dark night with storm and billows, is even yet "in the midst of the sea, tossed with the waves," because the winds are contrary. But she, too, like that barque of old, is not the less watched over by the sleepless eye of Almighty Wisdom; not the less cared for in the counsels of Omnipotent Love. We, too, may hear as they did, above the noise of the water-floods, that voice of gracious assurance, "Be of good cheer; it is I, be not afraid." For us, too, no less surely than for them, the issue is not doubtful; the haven where we would be is not far off:

"One who has known in storms to sail
We have on board;
Above the raging of the gale
I have my Lord!

"Safe to the land, safe to the land,
The end is this,—
And then with Him go hand in hand
Far into bliss!"

But, although we may be thus confident of the future; though faith, looking beyond a

dark to-day, can live by anticipation in the sunshine of to-morrow, we must remember that in the path which leads to that future we have to deal with the stern realities of the present. We may not forget that the watchful care of Him who "keepeth His beloved in safety by Him" does not render vigilance on our part the less needful; in fine, that, as a Father of the Church has well expressed it, "To our own security our own sedulity is required."

My brethren, be assured of it, if we would prove victorious in this great conflict, if we would pass through this crisis in safety, if we would come forth from this ordeal like gold, purer and brighter than before, we must watch and stand fast in the faith; we must go forth in the panoply of God; we must look well, not only to the *outward fabric*, but, above all, to the *inner life*. We must understand that wherein our true strength lieth, *not* in silver and gold, in pomp and outward show, but in the presence of Christ Himself dwelling in our

midst, and ruling there in power and truth by His Holy Spirit.

Oh, how blessed it is to know that there is a power on our side (if we only believe it) against which man and devil alike are impotent! How happy to be assured that though earthly props fail us, there is a stronger than human arm on which we may lean! How blessed, once more, to know, and that of a surety, that there is a Friend, mysterious it is true, but not the less real; unseen indeed, but not the less to be believed in; Divine in His person, and almighty in His agency, whose presence, if we cherish it, will go with us to the end; a Guide to direct; a Comforter to sustain; a Teacher to enlighten; a Life to quicken; even He, whom the Saviour, "ere He breathed His last farewell," bequeathed to His Church, when He said, "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but

if I depart, I will send Him unto you." Regarded in this point of view, brethren, with special reference to the ordeal through which, as a Church, we are called to pass, the importance of our subject becomes at once apparent. It directs attention, you perceive, to *within;* to that inner life; those hidden springs of thought and feeling—of motive and principle—which are the very soul of a Church, and on the vigour and vitality of which must depend her ability to hold for her King the citadel of His truth, and to win fresh jewels for His crown, and new conquests to His praise!

If we look only at the more material circumstances of our position, we see much (I gladly concede) to cheer our hearts; to make us "thank God and take courage." We have discipline, which, if it be imperfectly enforced, is nevertheless excellent of its kind. We have order, which, if we cherish, is of Divine institution; national traditions, older and grander than most churches can boast of; we have

creeds of ancient sanction, which we do not mean to abandon; liturgies of matchless beauty, which we do not mean to relinquish. Above all, we have consigned to us the pure truth of the gospel, the precious deposit of Divine knowledge; and standing on this happy vantage ground, we may survey the dangers and difficulties which confront us in the spirit of the age.

II. The most prominent and glaring feature is plainly this—the symptoms which we see around us on every side of decaying faith.

Kindred to this is another startling feature in the religious aspect of our time, and that is credulity,—the strange fact that the age, although one of decaying faith, is also one of marvellous *credulity*. What I mean is this,—that when bold assumptions are adduced instead of argument; when worn-out sophistries are cried up as so much weighty reasoning; when the discarded errors of ancient days cast into some new shape, and dignified by some new name, are asserted to be truth,—truth seen

in a new light, and evolved from the depths of a profounder philosophy; thousands are found ready to acquiesce in these assumptions; thousands are found willing to believe in the imposture.

Of the truth of what I here assert, no illustration can be adduced more forcible than the case of one whose experience has been recently made public. I refer to the author of the well-known pamphlet entitled, "The Church's Creed, and the Crown's Creed." In a publication still more recent, he describes the effect produced on his earnest soul some years ago by the cry raised then in England, and echoed ever since, "Infallibility or Atheism—Rome or Infidelity." By that cry he was carried away like many others, and threw himself into the arms of Romanism. But now with him (and I believe his case to be only a sample of what is taking place on a large scale) the spell is broken, "even as when a hungry man dreameth and behold he eateth, but he awaketh, and his soul is empty." "No one," he says, "was

more stirred by this cry than I was when it was first raised. But nobody that has ever confronted his neighbour with this dilemma, can be dispensed from asking his own conscience the further question, 'Are Rome and Christianity convertible terms?' And this, in spite of all my best wishes that they were, or might be, I am unable, in honesty, to profess they are."

Now, of this be assured, my brethren, that to such an unhappy result there is no more conducing cause than imperfect knowledge, more especially of God's Holy Word.

Crude and hastily adopted views of Divine truth; partial, and too often *prejudiced* notions of Scripture doctrines, have ever been, from the first, a very flood-gate of error and delusion. Where there is not child-like humility and honesty of purpose at the starting-post, there is small chance of finding truth at the goal. And I am disposed to think that the spiritual pride and metaphysical pedantry, which are

the native soil of unbelief, spring chiefly from study, not carried sufficiently far; from inquiry too soon contented. He who skims the surface may think he knows all; but he who strives to sound the depths may obtain, truly, a rich reward for his time and toil, but he will desist at last with a feeling very different from pride —a feeling akin to that which prompted one of old to cry, "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!"

Let us remember, then, that in our search after truth, Holy Scripture is the safe arbiter; and, further, that to understand any given passage, the only certain rule is to acquire by honest and prayerful study an accurate and comprehensive acquaintance with *the whole sacred volume*. And what I mean by honest study of the Bible is: that we should sit down to read it—not with a view to corroborate some favourite doctrine, or to find sanction for some preconceived theory, but to discover truth, be-

lieving that truth may be found, and resolved, with God's blessing, to find it.

The geologist goes to work, hammer in hand, to examine the earth's crust, and to judge for himself of the strata; the chemist plies his task, resolved to test the object of his analysis; the astronomer takes his telescope and scans the heavens, prepared to discover fresh wonders in the firmament, new glories in the stars.

Now let us apply ourselves in the same way in the study of Holy Scripture. If we seek truth, spiritual truth, after the same manner, with devout earnestness, patient research, and, above all, with dependence—prayerfully exercised—on the help and teaching of Him who was promised to be our Unction from the Holy One to guide us into all the truth; be assured of it, brethren, we cannot ultimately fail of success. In such a spirit, as one of our own poets hath said,—

> "Without a star or angel for their guide
> Who worship God shall find Him.
> Lowly love, and not proud reason,

Keeps the door of Heaven ;
Love finds admission where proud science fails."

But again, in addition to those which I have already specified, there is yet another element in the atmosphere of our times which has helped to foster the growth of infidelity, and a glance at which will serve yet further to illustrate the importance of our subject. I refer to extravagant notions (more emphatically with respect to the doctrine of the Holy Spirit) resulting from untimely enthusiasm,—and that, too, on the part of men who held the truth and loved the Bible, but who, through excess of zeal and a perverted judgment, have helped to disparage the one and to throw discredit on the other. Of the danger likely to arise from this quarter, the history of the Church of Christ presents many notable examples from age to age. Indeed, in our own day doctrines have been widely taught by the pen and from the pulpit respecting the Person and work of the Holy Spirit, which by misrepre-

senting truth have helped not a little to accelerate the progress of error.

And hence the importance, brethren, of rightly comprehending the nature and offices of the Divine Spirit, so as to obtain a canon sufficiently accurate wherewith to test the pretensions of unbelief and enthusiasm, of irreligion and extravagance; to detect the cavils of the one, and to reprove the delusions of the other.

III. But if such be the dark side of the picture, it has its bright side also; and to this we now turn with thankfulness. If the background must needs be drawn in colours dark and gloomy to be truthful, it is only in order that on the foreground might stand out in bolder and brighter relief that form of light, and life, and beauty which it is designed to pourtray. If it be true that the enemy is coming in like a flood, is it not equally true, blessed be God, that the Spirit of the Lord will lift up a standard against him? If it be our chief complaint that "It is now dark, and Jesus has not come unto us;" should it not also give us

songs in the night to know that He will come again, that the coming of the Lord draweth nigh? That *meanwhile* He has provided for us "another Comforter" (to abide with us for ever), in whose Person He Himself holds us, though unseen—dwells among us, though invisible; a gift whose priceless worth we can only estimate by the very loss itself for which it was intended to compensate. "It is expedient for you," said Jesus, "that I go away." Yes, brethren, even so. "The Church of Christ must lose her Lord as a man, that she may regain Him as God." And so, when a little later in His history He bade His disciples farewell, it was with the memorable words, "Lo, I am with you always, even unto the end of the world." He went to God that He might be near to us. He laid aside the limits of space that He might be omnipresent. He left the circle of His disciples that He might be with His Church at all times and in all places. Thus His departure from earth marked the commencement of a higher kind of presence; the

institution of a higher order of agency. And the operations of that agency the Lord Jesus Christ carries on, we are taught to believe, by His Holy Spirit; so that what Christ accomplished *without*, in the world of history, the Holy Ghost applies *inwardly*, and renders effectual, so to speak, in the inner world of the human soul. On the nature and extent of that agency I propose to dwell more in detail (God permitting) in the subsequent Lectures of this course, inviting your attention principally to three leading heads of inquiry, viz.:—

1. What, or who, was the Paraclete, this promised gift, this "other Comforter"?

2. To whom was the promise given?—to the apostles only, or to the Church for all time?

3. The nature and extent of the promised help; or, in other words, the offices and operations of the Holy Spirit; and that again viewed in relation (1) to the Head of the Church Himself; and (2) to the members of this mystical Body.

Such, my brethren, is the field of inquiry on which I would have you to dwell; and, surely, no field of richer promise could possibly invite our labour, no topic of deeper and more solemn interest could possibly engross our thoughts.

So profound and mysterious a doctrine, indeed, do I feel it to be, that I would shrink from dealing with it at all, were it not that I can do so, through God's grace, with a deep conviction of its truth—such conviction as experience of its power can alone impart. And also with the humble confidence that He of whom I speak will be in our midst, making His truth known and His life-giving presence felt among us.

IV. But there is one other consideration which makes me feel my task to be a very solemn and responsible one. It is that which arises from the very nature of the audience which I am privileged to address, composed as that audience is, in great measure, of those to whom we must look (under God) in this day of trial, to man the battlements of our

spiritual Zion, and to build her walls in troublous times. When others, who have long "borne the burden and heat of the day," have entered into rest; when others, who have loved to spend and be spent for Christ, but on whose path the shades of evening are seen to fall, on whose heads the snows of winter begin to gather, are called away to cease from their labours, to rest from their loved employ; on you, my younger brethren, must then devolve that sacred trust; to you will be committed, then, that great and holy responsibility; on you the Church we love relies—under God—to stand for her in the gap, to strengthen her ranks, and to keep for her that crown of bright pre-eminence which is hers to-day, by the favour of her Lord.

And shall that trust be misplaced? that expectation be disappointed? My brethren, I am very sure that it never shall. I am very sure that there are many of you whose hearts are beating true in response to my appeal.

But remember, I beseech you, that it is not merely *men* that the crisis calls for, but *living* men; men whose faith is strong and whose souls are alive; men who can say from the heart that creed which we said to-day, "I believe in the Holy Ghost, the Lord, and Giver of life," just because they have experienced His power on their own hearts and lives.

Most earnestly then do I pray that the examination of this subject may contribute, with God's blessing, to establish our faith in this doctrine, and lead us to prove in our own souls the power of its truth.

Here then, in the holy and unseen presence and gracious influences of that mysterious Being, whom we acknowledge in our sweetest hymn of praise (with the Holy Church throughout all the world) to be "the Holy Ghost the Comforter;" whose Deity we assert in the opening suffrages of our Litany; whose majesty in the Godhead we rehearse in our Baptismal formula, and to

whom equally with the other persons of the Trinity we ascribe honour and praise as often as we repeat the words of that ancient doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost"—in His presence, and power, and influences, I say, we have provided for us all that we need,—wisdom to instruct; comfort to sustain; life to quicken; strength to enable us. I shall be told, doubtless, that this is all visionary, fanciful, and mythical. In an age when unbelief is rife, and denial of the supernatural bids fair to become the popular creed, I am quite prepared to hear such a doctrine denounced as incredible, such a religion sneered at as a delusion.

My brethren, be it so! But if delusion it be, it is a delusion, *I* am able to testify (and thousands of others besides me), which has done for man what nothing else before or since could do. It is a delusion which can administer balm to the wounded spirit, and rest to the troubled soul; which can

shed light in on the chaos of man's misery, and can say, "Peace, be still," to the storms of human guilt; which can inspire the human heart with holy longings and quicken the soul into heavenly ambition; a delusion which can make my life truly happy, my death peacefully triumphant. If this be delusion, why, in delusion let me live, and in delusion let me die, for what Saviour of human device can ever befriend me like this?

But, brethren, it is not a delusion. By every canon of certainty, by every law of truth, it must be a reality; it can only be what it professes to be,—the result of *the* unseen presence and gracious influences of Him by whom the Lord Jesus comes to us and reveals Himself in us, until that day when He shall come to be glorified in His saints; to fill our eyes with His divine beauty and perfect our souls with His own likeness. For He will come again in glory to judge both the quick and dead. Of this we have been reminded already in the ser-

vices of this day. We shall be reminded also in that service which is to follow:—"For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

Meanwhile, in the strength of that inner life, let us seek to live in the light of His favour here, until translated into the presence of His glory hereafter. Let us maintain on earth fellowship with the Father and the Son, by the power of the Holy Ghost; let us strive to live in the Spirit and also to walk in the Spirit, and be assured that while "he that soweth to the flesh shall of the flesh reap corruption," "he that soweth to the Spirit, shall of the Spirit reap life everlasting."

II.

The Person.

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."—JOHN xvi. 7.

II.

THE PERSON.

WHEN addressing you on last Sunday, I took occasion, you may recollect, to urge upon you the vast importance of the subject which we are invited to consider in the present course of lectures, an importance which only assumes its just proportions when viewed in relation to that which is the leading feature of our age,—that spirit of unbelief which, look where we will, turn wheresoever we please, is only too sadly apparent, too startlingly developed.

And that spirit of unbelief, brethren, it will be observed, manifests itself in many and divers lines of thought; some defined with more distinctness than others, but all alike converging to the one point; all alike meeting

in the one common centre; all equally tending to the same result, namely, denial of the supernatural; the abolition (as a great living statesman and historian has expressed it) of the supernatural element in the Christian religion, and that no less in its history than in its doctrines. "A view of the world," according to Strauss, "which with the renunciation of all supernatural sources of assistance, leaves man to himself and to the natural order of things."

That this is the tendency of the day, I am fully prepared to concede; that this, too, is the direction in which many are insensibly drifting, who would shrink from the avowal of such sentiments, who would recoil from infidelity in its bold and naked form, I am also inclined to suspect. The man of science, engrossed with what are called the phenomena of nature; charmed with the beauties disclosed in her processes; confident in the uniformity of her recognised laws; pressing on enthusiastically in the expectation of yet greater

marvels to be found in the discovery of her secrets: the physician, occupied with the phenomena of the body, and attentive to observe its effects upon the mind: the mechanic (of whatever class), whose chief study it is to apply the laws of chemistry or of dynamics, and exercised but little in fields of thought external to mere nature;—these are, all of them, and others as well, in more or less danger of reducing Christianity to a form of *naturalism* (without meaning for a moment to question its truth), of yielding themselves almost insensibly to a feeling of unreality in everything but Nature. The dangers resulting from such a tone of thought, the difficulties arising from speculations such as these, are, undoubtedly, great and imminent. And yet the danger might be, to a large extent, averted, the difficulties in a great measure obviated, if they would only consider that Nature, *as we have to deal with it*, may be only a single and a subordinate element in the whole great system of God,—a mere pebble, so to speak,

chafing in the vast ocean-bed of eternity, and which, for all we know, may be acted upon from without by some yet vaster agency (acted upon as planet acts upon planet, or the sea is acted upon by the moon); acted upon, moreover, systematically in accordance with the laws of a system which is yet higher, more inclusive, and more stupendous than itself. If then it should appear that the idea of a supernatural agency (such as that which Christianity implies), instead of being unreasonable, superstitious, or unworthy, may be, after all, a truly noble and exalted conception, our course of thought in this direction receives a yet stronger impetus when we find (as I maintain we do) that Christianity (which claims to be supernatural,—an interposition of God on man's behalf resulting from God's love, and designed to remedy man's guilt) is just such a system as we would expect it to be; a system whose fundamental ideas frame, on the one hand, into the supernatural with such marvellous facility; on the other, into the experience of mankind

in a way so consonant with the dignity of reason and the disabilities of sin, that the presence of a power higher than human is evident, the handwriting of God plainly legible.

Of the truth of this we have no illustration more forcible, no proof more convincing, than that which is derived from the doctrine of the Holy Spirit, as one of the great distinctive features of the Christian scheme. For consider what that doctrine really is, as we have been taught to receive it. I will state it in the words of an eminent divine of the seventeenth century. "When God designed the great and glorious work of restoring fallen man and the saving of sinners, to the praise of His glory, He appointed, in His wisdom, two great means thereof,—the one was the giving of His Son *for* them, and the other the giving of His Spirit *to* them. And hereby was way made for the manifestation of the glory of the Blessed Trinity, which is the utmost end of all the works of God." Hereby were the

love, grace, and wisdom of the Father in the *design;* the love, grace, and wisdom of the Son in the *accomplishment;* with the love, grace, and power of the Holy Ghost in the *application* of all to the souls of men, made gloriously conspicuous. Hence from the first entrance of sin there were two great promises of God unto men concerning the means of their recovery and salvation. The one was that concerning the sending of His Son to be incarnate, and to suffer for us in our nature; the other concerning the giving of His Spirit to make the fruits of the incarnation and suffering of His Son to be effectual in us and for us. Hence the great promise of the Old Testament was that concerning the coming of the Son of God in the flesh; (but when the Son of God was come, and had destroyed the works of the devil), the great (remaining) promise of the New Testament concerneth the sending of the Holy Spirit unto the accomplishment "of *His* part of the great work which God had designed." And this great promise of the New Covenant

we have conveyed to us in those words which I have placed at the head of this discourse—words spoken by the Saviour the same night that He was betrayed, when to console His disciples in prospect of the dark hours of parting, He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you." And that this gift of the Spirit was intended to compensate for the absence of Christ in the body; that the Holy Ghost was sent, and came to be Christ's vicegerent on earth and in His Church, appears plainly enough from the testimony of Holy Scripture.

This truth, it is evident, might be expected to become more distinct and more palpable as time went on, and the memories and associations of our Lord's bodily presence and ministry in the flesh were mellowed by distance of years. Such we find to be the case, because of all the inspired writers it is St. John—he who is supposed to have lived longest, and written latest,

—who gives us the clearest view of the great truth, and enunciates the plainest and fullest statements concerning it.

To understand these words aright, we must remember what Jesus of Nazareth had been to them. In Him they had a Friend whom they dearly loved (with all their faults). In Him they had found the Messias, whom as the seed of the royal line they looked to see on His father David's throne. In Him their hopes had fondly centred as the Mighty One who was to have redeemed Israel. And now they have it from His own lips that He was about to leave them; that He was about to go to the Father, and that they should see Him no more. No wonder that sorrow filled their hearts! How could it possibly be otherwise? Then it was, in that hour of bereavement, to soothe that sorrow, to alleviate that anguish, He spoke those great words which were to be for all time. He revealed to *them* that bright vista which eighteen centuries have not prevailed to darken. He opened for *them* that

fountain of promise, whose waters are fresh and flowing to-day. "It is expedient for you," said He, "that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." To comprehend, therefore, the nature and value of the promised gift, we must endeavour to estimate duly the *loss* which that gift was intended to repair. Reflect, brethren, for a moment, what it must have been to have had dwelling among them, day after day, that Holy One of the Father, that pure and spotless Son of God! Think what it must have been to have lived in the circle of His perfect love; to have felt the halo of His hallowed Presence! Think, too, what it must have been to have been eye-witnesses of the majesty that shone out from His lowly estate; to have seen and felt the power that triumphed over His human weakness! All this they were now to lose. For a loss apparently so irreparable, could anything possibly compensate? Accustomed to such a Teacher, could His place be supplied?

Deprived of such a Guardian, could they expect to be safe? Uncheered by such a Comforter, could they ever be happy? Sent forth as sheep in the midst of wolves, without their Master's voice, without His smile, His counsel, His protection, could they even hope to exist? And yet the promised gift was to compensate for all this; the gain was to be even greater than the loss! It was expedient for them that He should go away, in order that the Comforter might come,—that Comforter whom the Father was to send (He tells them) in His name, that He might dwell with them, and be in them for ever.

I. Under these circumstances, brethren, it is only reasonable that we should inquire into the nature and extent of this promised help; that we ask who or what was this "other Comforter," whose advent was to inaugurate a state of things so wonderful, whose presence was to communicate benefits so priceless? And in the first place, the term used here in the original to designate the promised gift, and which we ren-

der "Comforter," deserves more than a merely passing notice. The term in question, namely *Παρακλητος*, occurs, you recollect, five times in the New Testament, that is to say, four times in our Lord's farewell discourse to His disciples as recorded in this Gospel (in each of which passages it is used of the Holy Spirit), and once more in 1 John ii., where it is applied to the Saviour Himself,—"And if any man sin, we have an Advocate (a Paraclete) with the Father,"—to plead for us in heaven, to maintain our cause above,—"even Jesus Christ the Righteous," just as we have that "other Paraclete," that other advocate, to plead *within us* here below, to maintain our cause in the world, to strengthen us for God's service, and to enable us to do it. In the early Latin Church the word was mostly rendered Advocatus—advocate—in all five passages, agreeably with what seems to have been the use of the term in classical Greek. But on the other hand, the Greek Fathers seem to have interpreted the word differently, taking it to mean

a Consoler or Comforter, consistently with the Hellenistic use of *Παρακαλειν* and *Παρσκλησις*. The connecting link between these two renderings is to be found, perhaps, by a comparison of those two passages to which I have just referred, viz., that in John xiv. 16, and 1 John ii. 1; in the former of which the Saviour promises that the Father would give them "another Comforter," that is, in addition to Himself,—"Oratorem," a pleader, as Grotius well explains it,—who should plead *for* them and sustain their cause *on earth*, while their Divine Master—their Advocate still—Himself would evermore plead for them and maintain their suit in heaven,—a Comforter, in short, whose office it should be not alone to console the disciples for their loss (for that would narrow the circle of blessing), but chiefly in the primary sense of that word, to strengthen their hearts, and to fit them for their work by leading them into all truth, and enabling them to realize the full power of the Gospel of Christ.

From this brief analysis of the application of the term, we may derive substantial help towards establishing that point in our argument which next presents itself, namely, the doctrine of the Personality of the Holy Spirit; that under the name Paraclete we have to do, not with an influence, but with a Person; that by the term Comforter is to be understood not merely an effect, but an agent; not only consolation, but a consoler; not alone security, but a guardian; not merely holiness, a purifying grace, a hallowing influence, but a sanctifier; one who is to impart the grace; one who is to exert that influence. No other inference, I think, can be fairly deduced from the form of expression used by our Lord when He speaks of the Paraclete as "another Comforter," for surely that "other Comforter" must needs (if plain words convey any meaning) be a *Person* equally with Himself. Mysterious, it is true; but is not God the Father Himself a mystery? Unseen, indeed, but is the Son of God less real now that human eyes have ceased to

behold Him? That "other Paraclete" whom "the Holy Church throughout all the world doth acknowledge" in her song as the "Holy Ghost, the Comforter;" that *other* into whose name, equally with those of the Father and of the Son, we were all baptized by the Saviour's own command; that other, to whom, in one breath, with the Father and the Son we give glory and honour in our oft-repeated ascription of praise; that "other Comforter," to whom, equally as to the Father and the Son, we may come with outpoured heart in humble adoration, and pray, as we did here to-day, "O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners." That the doctrine which has thus been handed down to us, crystallized in the creeds, and enshrined in the liturgies of the Church of God, is also the doctrine of Holy Scripture, may be proved to the satisfaction of all who are willing to let the Bible speak for itself, and who are prepared to listen to its statements without partiality and without prejudice.

For if, omitting other scriptures for the present, we turn to the early records of the infant Church, as contained in the Acts of the Apostles, we can discern there at work in her midst, from the very first (unless we reject the whole history as a fable), an Agency, supernatural, supreme, and personal, directing the minds, controlling the operations, and empowering the efforts of the soldiers of Christ, *enjoining one course of action*, as when "the Holy Ghost said, 'Separate me Barnabas and Saul,'" and hindering another, as when "they were forbidden by the Holy Ghost to preach the word in Asia," capable of being "tempted," "resisted," and lied unto. When again, to glance at other parts of Scripture, we find love, power, purity, choice, authority, wisdom, doing and suffering, and other properties, predicated of the Comforter; when we find the Lord Jesus speaking of Him (ch. xiv.) as "*Εκεινος το Πνευμα*" ("when He," etc.), not "*αυτο*," etc.; when we find, too, that in the Baptismal formula, and in the Apostolic bene-

diction (1 Cor. xiii.), where the Personality of the Father and the Son are admitted, the Holy Ghost also is accorded a separate and distinct recognition;—my brethren, I will only say that if words have any meaning at all,—unless the design of the writer was wilfully and deliberately to deceive,—language such as this can only bear one interpretation, viz., as intended to convey that the Comforter is indeed a Person, the Holy Spirit a distinct personal existence, and that the doctrine which we have heard with our ears from our childhood is none else than the truth of God, the doctrines of His own unerring Word: "There is one Person of the Father, another of the Son, and another of the Holy Ghost, while the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal."

On this part of my subject, namely, that which relates to the personality of the Comforter, I have been induced to dwell with considerable emphasis, because whereas in the

earlier ages of the Church those who turned aside from the faith were for the most part disposed to recognise the Holy Spirit as a *Personal Existence* while they denied His Divinity (even Mahomet himself, having adopted it with success, if we may believe the Koran, to countenance his own pretensions), on the other hand the tendency of later times has even been to refuse to acknowledge the distinct personality of the Comforter; to deny that the Holy Ghost is a separate Person; to assert with the modern Jews that the Holy Ghost is simply "the influential Power of God;" to maintain with Socinus that by the Holy Spirit we are to understand merely a quality in the Divine Nature, some afflatus of the Godhead only; or that the term in question is a name under which the Father Almighty has been pleased to reveal Himself to mankind.

This last proposition, of which the rest are, after all, only subtle modifications, is one which when brought to the test of logic and

common sense is found to be utterly untenable. For if, when the Saviour spoke of sending to His people another Comforter, He only meant to convey that during His absence God the Father would have them specially in His holy keeping; if, when Christ promised to send the Holy Ghost, we are to understand that He (Himself a created Being, according to Socinus) claimed the power of sending God the Father, and that a person was sent who did not really come at all; or, if again we are asked to believe, that in the formula of Baptism, while the Son is a distinct Person, the Holy Ghost is identical with the Father, —why, in that case (to use the words of a Bishop and Father of our Church), by all the rules of logic, by all the laws of language, we are required simply to accept this conclusion:— "that it is more reasonable to believe a contradiction in terms, than assent to what is beyond the range of our own experience."

My brethren, this cannot be. No! that Spirit of God, who brooded, dove-like, over

the waters in the Old Creation, and prepared a body for Jesus in the New; who strove with man in the days of old, and descended on Christ in later times; whom the Israelites vexed in the wilderness and whom Christians now daily grieve and resist; whose amber glory was seen by Ezekiel in vision, and whose fiery unction rested on the Apostles at Pentecost,—that Holy Spirit may not be identified with the Father, can be nothing else than a Person distinct in Himself—a Person, too, Divine as to His essence, and, therefore, almighty as to His power; the doctrine, I need not remind you, which is stated with such simple grandeur in our 5th Article when it declares that "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and Son, very and eternal God."

Believe me, too, that indifferent to such a subject no man could ever be who felt his own need as a sinner; his own inability to recover Himself; to love God; to do righ-

teousness; and who had learned also that God has made a way through the atonement of His dear Son for man to return to His bosom, his sins forgiven, his pardon sealed, his transgressions remembered no more; a way too, whereby, through the power of His Holy Spirit, He may renovate man's nature and new create man's soul. Let us seek this *earnestly*, for the time is short, to know and believe the love that God hath to us; and to walk in the light as He is in the light; mindful that our bodies are to be temples of the Holy Ghost; our souls dwelt in by the Spirit of God; until we are made pillars in the temple of our God, to go no more out, and dwell with Him in whose light we shall see light.

Mysteries such as these I dare not approach, my brethren, without solemn feelings of awe and reverence; more particularly when we are brought face to face with the doctrine of a Triune God, as we are at the present stage of our enquiry.

This aspect of my subject I will reserve for my next lecture (should God permit). And now, my brethren, one word before I conclude. "The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." And to the powers of darkness how many fall victims, through a fatal spirit of indifference to these things, a tendency to put off to a more convenient season the consideration of them, on the one hand, or else through a reckless spirit of incredulity on the other. To such perils we are specially exposed when dealing with such a subject as this, and against both, one and other, I would try to put you on your guard with all the earnestness I can possibly command.

My dear brethren, indifferent to these great truths we could never be if we felt our own need. Incredulous of them we could scarcely be if we understood our own ignorance. The man who comprehends how little after all he may know of God's ways and the means

which He makes use of, would be slow to contemn credentials such as the Christian religion can produce.

Religion is not a theory, but a *life;* not a speculation, but a living process. Listen to it, prove it, test it, try it.

III.

His Coming.

"But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified."—ST. JOHN vii. 39.

III.

HIS COMING.

THE relation between the work of the Saviour and the work of the Spirit; between the "going away" of Christ—having accomplished His own mission—and the coming of the Holy Ghost to undertake and accomplish *His:* this, as I have already intimated, will claim our attention next in order. It is a subject of great interest and importance, and we have it brought before us with great force and clearness in that beautiful passage from the Gospel of St. John, a portion of which I have just quoted, "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He

of the Spirit . . . for the Holy Ghost was not yet given; because that *Jesus was not yet glorified.*"

Here we are plainly taught that the missions of the Son and of the Holy Ghost were inseparably related, and in a wonderful way, dependent the one upon the other. It was necessary that the King of glory should be enthroned in heaven ere His kingdom could be set up on earth. "It was only when the Redeemer Himself was entirely freed from all the limitation of earth, that He could become, spiritually, the indwelling principle of life in His disciples, and thus set up His throne in the hearts of men; while, on the other hand, the new life of the disciples could not expand, spiritually and independently, until *the visible presence* of the Saviour was taken away from them" (*Tholuck:* "Commentary"). Christ's own work on earth was a work of suffering; to this He was straitened and limited, as He says Himself: "I have a baptism to be baptized with, and how am I straitened (συνεχομαι) until

it be accomplished." The more glorious work He left to be done, as the fruit of His own accomplished mission, by the Holy Spirit whom He promised to send; therefore said He, "It is expedient for you that I go away, for if I go not away the Comforter will not come to you;" the Holy Ghost in this special and more glorious aspect of His mission being "not yet given, because that Jesus was not yet glorified."

Before we consider this point more in detail let us turn aside to see some of the other "wondrous things" to be discerned in this remarkable Scripture.

The figure under which Christ here speaks of the promised gift is that of "living water"; and the words of the Saviour, as recorded by St. John, were spoken, we are told, on "the last day, that great day of the feast," that is, the Feast of Tabernacles, when it was customary for one of the priests to bring water from the Pool of Siloam in a golden ewer, to the Temple, where it was poured out with songs of praise

and rejoicing—a ceremony which was designed, no doubt, to recall to mind the wonderful supply provided of old for His people in the wilderness by Him who "opened for them the rock and the waters gushed out, and ran in the dry places like a river." That it was understood by some, at least among the Jews, that a deeper and more spiritual meaning was to be assigned to this particular ceremony, is clear, I think, from the terms in which it is referred to by Maimonides, who applies to it the very passage which seems to be referred to by our Lord, viz., that in Isaiah xii. 3, "Therefore with joy shall ye draw water out of the wells of salvation." This application of the passage, taken in connection with that promise of our Lord which we have recorded in the fourth chapter of this Gospel—"The water that I shall give him, shall be in him a well of water springing up into everlasting life,"—may give the key to the difficulty which is found here by some in identifying our Lord's reference to the Old Testament Scripture, and place in a clear and

intelligible light the fact that it is the indwelling of the Holy Spirit in the heart which constitutes the great special feature of the Christian dispensation; the Spirit of God dwelling in the true believer as in His temple, springing up there a well of living water, and flowing out thence in the gracious issues of a sanctified nature and a holy life, those fruits of the Spirit, those influences of truth and love, which are like healing waters in a dry place, imparting to all around beauty, life, and gladness.

Interpreted in this way, we have, in the passage before us, the promise and prediction of that Pentecostal blessing—that "coming of the Holy Ghost"—that pouring out of the Spirit on the Church, and in the heart of the believer, which ensued so immediately after our Lord's ascension; that is, after that Jesus was glorified. Thus we learn the secret of that mighty power in which the Church of Christ went forth "fair as the moon, clear as the sun, and terrible as an army with banners;"

we have revealed to us the Shechinah which was to be the glory of the new and spiritual temple; we are taught the cause to which we must ascribe those great effects which were then produced—those wonderful and otherwise unaccountable results which remain to this very day.

For, when we read, as we do in those early annals of the Church, of three thousand persons being gathered into the fold in one day: when we read of progress so rapid that in Jerusalem alone, soon afterwards, the number of disciples was about five thousand; when we find those men who, a short time previously, had been cowards and traitors to their Master, had failed Him in the hour of trial, had forsaken Him and fled in the hour of danger—when we find these very men, I say, now speaking boldly in His name; lion-hearted even unto prison and to death in defence of His cause; when we find, moreover, that in an incredibly short space of time, without kingly favour to recommend it, without State patronage to up-

hold it; without weapons of carnal warfare to propagate it; a religion which was intolerant of every other, as claiming itself to be *the Truth;* a religion, too, whose principles and precepts were repugnant to the natural bias and propensities of the human heart, which ran counter, in short, to man's whole nature, had gained so many adherents, had made its power felt so widely that in a short time we are assured that "all who dwelt in Asia had heard the word of the Lord Jesus;" and that the preachers of these doctrines were described as the "men who had turned the world upside down;" when we learn that "the little one had become a thousand," and that presently, before the Ark of God, the Dagon of Paganism (in Europe at least) fell prostrate in the dust,—we cannot help concluding that effects so vast and astonishing were produced from some mighty cause; and, further, may we not enquire whether that cause may be operative still? whether that same agency may not be looked for now, to clothe the Church of Christ

among ourselves with the same power, and to bestow upon us those selfsame blessings? Why not?

And why may we not expect it? Was the Christian verity of the first century something different from that of the nineteenth? Was "the pearl of great price" in those days of another nature than that precious treasure for whose safety we are sedulous now? Was the "faith once delivered to the saints" something else than that for which we are contending in our own day? Were its friends more powerful then than they are now; its foes less hostile; its champions better disciplined? The reply to all this is very manifest, when we turn to the inspired records to look for it. There we learn that it was nothing in the messengers as compared with ourselves; nothing in the message as distinct from that which we have to deliver, but that it was the power which rested on the messengers, and accompanied the message,—even the power and presence of God the Holy Spirit, ever-blessed, bestowed in

fulfilment of that promise of the Saviour which is to last to the end of days. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth;" poured out on the world for the accomplishment of prophecy which comprehends all times, for "it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come;" given on conditions which it is within our own reach to comply with, for "this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

These are very striking words, and suggest much that will form a fitting prelude to the consideration of the aspect of my subject which will naturally engage our attention next Sunday —even that which we urged together to-day as a mighty plea at the throne of grace, when

we said, "By Thine agony and bloody sweat . . . and by the coming of the Holy Ghost."

Here we have intimated in these remarkable words—

I. That the gift of the Holy Ghost is the great peculiar feature, the great distinguishing characteristic, of the new or Christian dispensation as compared with the old.

We are taught further—

II. That there was an intimate connection between the bestowal of the gift and the completion of the Blessed Saviour's own work; and that *the mission of the Comforter, as promised and foretold, was dependent on the accomplishment in all its parts of the mission of the Redeemer Himself;* "the Holy Ghost was not yet given," says the text, "because that Jesus was not yet glorified."

And we gather also—

III. That the gift of the Holy Ghost here referred to must be something altogether different from the gift of tongues; of far wider scope, and more comprehensive range, than the

miraculous effusion of the Spirit at Pentecost; a gift, the benefit of which must surely belong to, and may be claimed by, the Church of Christ, in all ages, and by every faithful member of the same to the end of time; a truth which we must be careful to preserve, on the one hand, in its integrity, as the great antidote for that poison which rationalism is dispensing in so many subtle and deadly potions; and to guard jealously, on the other, from those extravagant notions and undue assumptions as to the measure and method of the Spirit's work, which have only served to bring discredit on religion, and given occasion—not seldom — to the enemies of God to blaspheme.

I. From the words of the Apostle here—"the Holy Ghost was not yet"—"*ουπω γαρ ην πνευμα αγιον*"—Macedonius, and others since his day (for it is notable how the history of heresy, like all other history, has a tendency to repeat itself; and how fallacies, long since exploded, are reproduced as though they were

something new), have professed to derive an argument against the pre-existence and Divine Personality of the Holy Ghost. To this, however, I scarcely think it needful to allude in detail. For, even supposing that the reading "*ουπω γαρ ην πνευμα αγιον δεδομενον*" which some (*e.g.* Lachmann) have adopted with a fair share of probability in its favour, be not the true one, still it is evident to the candid reader that something equivalent must be understood from the context; otherwise the passage would be in direct contradiction to the whole tenor of Scripture; and those who rely on this place to establish their views, do so, it is manifest, at the cost of the consistency and truth of the whole Bible.

We have, indeed, ample evidence of the existence and operation of the Holy Spirit in the Old Testament dispensation, for without adopting the theory so ingeniously maintained by a learned prelate, near our own times, that Gabriel (whose name signifies the "power of God") was none other than the Third Person

of the Trinity, just as Michael the Archangel —a name which implies the "image of God" —was, it is supposed in all probability, the Second Person in the triune Godhead,—a theory, to my mind, at once both fanciful and untenable; was it not the Holy Spirit that brooded over the waters at the creation? Do we not read that He strove with the antediluvian world of ungodly? Was it not He concerning whom David spake when he said, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me"? Was it not He who inspired the prophets, as it is written, "Holy men of God spake as they were moved by the Holy Ghost"? Was it not He of whom Isaiah wrote, when speaking of rebellious Israel, that "they vexed the Holy Spirit, therefore He was turned to be their enemy and fought against them"? Again, at the coming of Christ in the flesh, were there not many first-fruits and prelibations of the Spirit antecedent to His mission? Do we not read of Zachariah and Elizabeth that they were

filled with the Holy Ghost? That Simeon and the Baptist were also taught and dwelt in by the same Spirit? Above all, that to the Saviour Himself the Spirit was given without measure? Had we seen with our eyes, as the Apostles saw it, that temple of the Lord's body, and considered that it was, in a peculiar and especial way, the work of the Holy Ghost; and furthermore, considered the glorious descent upon Him of the Spirit in bodily shape at His baptism; the presence of that Spirit in His temptation, in His preaching, and in His miracles; how that, in short, He was anointed all His life through with that "oil of gladness above His fellows,"—what could we have looked for more than this? what other greater mission of the Spirit could we have expected? And yet these things (however wonderful and glorious) were all antecedent to that great mission of the Spirit which was the subject, long afterwards, of our blessed Lord's promise. Moreover, He declared expressly that it was after His departure He

would send Him unto them; and, furthermore, it was after all these events had taken place, that St. John—referring to the Saviour's promise of the "living water"—says in explanation of the terms used by Him, "This spake He of the Spirit, which they that believe on Him should receive . . . for the Holy Ghost was not yet given, because that Jesus was not yet glorified." The language employed here cannot therefore be understood as implying that the Holy Ghost was then, for the first time, to receive existence—to begin to be, but as designed to teach that the advent of the Spirit, which was predicted and promised by the Saviour, was to be something so different, both in kind and measure, from anything that had been ever heard of before; the manifestation of His presence and power so much more wonderful and glorious than anything which had been known previously; that this gift of the Holy Ghost was to be emphatically the great distinctive characteristic of the Christian dispensation, namely

of that period which was to date from our Lord's ascension, so as fully to justify and explain the language of my text, "The Holy Ghost was not yet (given) because that Jesus was not yet glorified."

The dawn, we know, in the order of nature, precedes the sunrise; the light of the sun is seen before the sun himself appears, and yet the rising of the sun may truly be called a new thing—a distinctive epoch.

The Son of God, we know, was working in the world long before His incarnation; and so did the Holy Spirit also act upon men long before His effusion. But as it was at the incarnation of the Son that the fulness of His life first manifested itself, so it was not until the effusion at Pentecost that the life and power of the Divine Spirit were fully exhibited. Hence, the effusion of the Holy Ghost marks the same epoch in the manifestation of the *Third Person* of the Trinity that the Incarnation does of the Second. The Nativity and the Pentecost have each a special parallel importance; Whit Sun-

day and Christmas have alike an analogous and historical significance.

II. But further, we have here intimated to us the close and intimate relation between the mission of Christ and that of the Spirit; that the full accomplishment of the former was necessary to the inauguration of the latter; that the Holy Ghost was not to be given until Jesus was glorified. And this glorification of Jesus (which refers, of course, to His humanity, and was perfected at His ascension) must be regarded, not only as the period or epoch at which the promised mission of the Comforter should commence, but also (and it is important that you should observe this), as an instrumental and procuring cause of the bestowal of the Spirit. For, consider the light in which God's way of saving man has been revealed to us in the Bible. Salvation is there represented as a *covenant work*, not between God and man, but between God the Father and God the Son, on man's behalf—a covenant which was thus expressed: "When Thou shalt make His soul an

offering for sin, He shall see His seed." On these terms, if I may so express myself, Christ came into the world. He came to fulfil that covenant, and until that covenant work was accomplished, He had no claim on the Father for the gift of the Spirit. He must ascend up on high; He must stand before the Father in heaven; He must plead there His own merits, perfect and accepted. The eternal gates must first lift up their heads, and the everlasting doors be opened wide, that the King of glory may come in, ere the power of the Spirit may be given, the promise of the Father be vouchsafed. And so we read in David, "Thou hast ascended up on high, Thou hast led captivity captive, Thou hast received gifts for men;" and we have our Lord Himself declaring, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

But, again, there is another reason that may be assigned for the dispensation of the Spirit

having commenced when it did, and that is one which has reference, not to the covenant between the Father and the Son, but to the great work which the Holy Ghost Himself was given to accomplish.

For, consider what the nature of that work was to be; it was to be carried on within—in the heart, in the depths and recesses of the conscience and of the Spirit—and that by revealing to the soul the things of Christ, enabling men to receive, and appropriate, and rejoice in those blessed truths. "He shall glorify Me," said Jesus, "for He shall take of mine and show it unto you." But until the Lord was glorified this could not be done; until His work was complete in all its parts the materials for that other great work of the Spirit were not as yet provided, and therefore, not until then did the parts of the Divine administration afford an objective basis sufficiently broad and palpable, to admit of bringing out in its true proportions the personal agency of the Divine Spirit, and assigning to it a place

in the Church's faith respecting God. Hence we conclude that, when the Apostle speaks here of the Holy Ghost as not being yet given, He speaks of Him as emphatically the Spirit of Christ, that is, in other words, the Holy Spirit, so far as He, dwelling in the heart as a subjective principle, applies the objective essential truths of Revelation, and gives them the power of truth in each individual mind. And this was the consequence, observe, of the Saviour's glorification, for it was only when He was entirely freed from the limitation of earth—only when His humanity had been spiritualized and celestialized (if I may so speak)—a process which was perfected, as I have said, at His ascension—that He could become in spirit the indwelling principle of life in His faithful people; that He could fulfil to His whole Church collectively, and to each member of it individually, that precious promise which He gave ere He breathed "His tender last farewell," "Lo I am with you alway, even unto the end of the world."

To that other important question suggested by this passage, viz., the nature of the promised gift, whether designed for the Apostles alone, or intended also for the Church at large from age to age, I shall have occasion to refer hereafter, only—

III. I would observe that at a time when multitudes openly disavow all belief in the Divine Person and supernatural agency of the Holy Ghost; when others, professing to accept the doctrine, would explain it to mean nothing more than the culture and exercise of a man's natural powers and rational faculties; when we find Romanism practically limiting the presence and power of the Spirit to the Sacraments and Councils of the Church; and further, preparing, it would seem, at this very time, to decree the personal *infallibility of the Pontiff*, and to invest thereby a human being with the most awful and tremendous of those prerogatives and functions which belong to God alone! When we find others again ready to conclude with Bishop Warburton

that in the Scriptures of the New Testament the prophetic promise of our blessed Master, that the Comforter should abide with us for ever, was eminently fulfilled,—it is important that our hearts should be firmly established in the belief of this truth: that there has been revealed distinctly in the Word of God the existence of a Divine Spirit —Himself a Person in the Godhead, very and eternal God, whose presence in the world, though from the beginning discernible, was to be manifested (prophets foretold, and the Saviour promised) in far larger measure of blessing in the fulness of time yet to come; that the promised gift has been bestowed,— a fountain of grace set flowing from which men may take the water of life freely; that we are living now under the dispensation of the Spirit, our privileges the most exalted, our responsibilities proportionately tremendous.

My brethren, let us live in the Spirit, and let us walk in the Spirit. Let us aim at being, each of us, what we may be, a temple

of the Holy Ghost, dwelt in of Christ by His Spirit. Then we shall be pillars in the temple of our God above; we shall behold the glory of Him to whom we owe so much, and where in His presence—

> "After the troubles of a stormy sea,
> Sweet will be at length
> The haven of repose."

IV.

His Work at the Beginning.

"Which things the angels desire to look into."—
1 PETER i. 12.

IV.

HIS WORK AT THE BEGINNING.

SUPPOSE we were told, brethren, that there was a race of beings whose faculties and intelligence were vastly superior to our own; able to command a range of observation far wider than that over which we may travel; gifted with powers so marvellous that nothing of which we may take cognizance would be at all comparable; possessing knowledge, varied and stupendous, beyond that which we can attain unto; and suppose, further, we were given to understand that there was a subject concerning which this wondrous order of beings was but as yet imperfectly informed; that there were things of which *even* they as yet did not know the whole,—things which even for them, with all

their knowledge, were so profoundly interesting that they sought to make them their study,—to look into, to comprehend them to the full. In such a case, brethren, might it not fairly excite our curiosity to know what that great theme could possibly be; to enquire what it was that a race of beings so exalted and transcendant could regard with an interest so intense and absorbing? And would not our argument be proportionally great if we were to be told further, that the subject of an anxiety so strange, the object of an interest so remarkable and engrossing, was none other than *ourselves;* the things which concern us men and our salvation (as they concern none else in the universe besides); and yet, wonderful to behold, well-nigh incredible to relate, the very things also which man too often passes by unheeded and uncared for; the very concerns which mankind (even those of us whose hearts and hopes centre, after all, in heaven), are only too apt to postpone to the petty cares of

time; to the fading tinsel of earth; to the perishing interests of the world that passeth away? For angels Christ did not atone; for them Redemption was not accomplished; "Of angels, verily," we read in the Epistle to the Hebrews, "He taketh not hold, but He taketh hold of the seed of Abraham."

And yet that great salvation, whose offers of mercy man will even presume to reject because he cannot fathom all its mysteries, angels, we are assured, in wonder make their study; and, stooping from their high estate (which is what the verb παρακυψαι here implies), ardently desire to look into. My brethren, is it possible that to such a race of beings, gazing in awe and wonder at the love and power that *shine out* in redemption, seeking to learn (as we are told they do) from that Church as from a lesson-book, the manifold wisdom of God; who watched, as we know they did, from the first the unfolding of God's great design for restoring fallen man; heralding the Saviour's incarnation; joying over

Him at His birth in songs of praise; ministering to Him in the desert; strengthening Him in His agony; guarding His body until the hour came to open the prison doors and set the captive free; standing by Him as He went up to Heaven; looking on as the Holy Ghost came down from Heaven to complete the great work and give it power in the hearts of men; is it possible, I say, to imagine a sight so astonishing, an object in the whole universe so inexplicable, as the sight of man, on whom all this love was lavished, for whom all this was accomplished, thankless for a gift so costly, ungrateful for love so amazing, and choosing too often to put salvation from him and judge himself unworthy of eternal life?

Oh, my brethren, let it be our heartfelt prayer that the Great Being whose advent in power we commemorate to-day,—whose office it is to give sight to the inly blind, and knowledge to them that are out of the way,—may be ever present among us to cleanse the thoughts

of our hearts by His holy inspiration, so that we may perfectly love and worthily magnify our Father which is in Heaven!

To that event in the history of Redemption which we this day commemorate, and which, as I said before, marks the same epoch (quasi) in the manifestation of the *Third* Person of the Trinity that the Incarnation does in that of the Second, reference is made in very striking terms in that passage which I have placed at the head of this discourse. For when we turn to the context to enquire yet more fully what *it is* that even angels thus desire to look into; what those things are (concerning ourselves) which can thus rivet the gaze of those who are permitted to see the King in His beauty, and to behold the glories of the Celestial Estate; what it is that can thus excite the wonder and enlist the sympathies of beings who can see what is to us invisible; who can listen to symphonies which to us are inaudible; who can traverse fields of knowledge which are to us

inaccessible: we learn that it is of Redemption that the Apostle is speaking here; of salvation as the fruit of redeeming love, designed by the Father, accomplished by the Son, and applied to the heart by the Holy Ghost; of which salvation the procuring cause, as we learn (v. 11), was "the sufferings of Christ;" but the instrumental cause (in making it available for man) is "the gospel preached with the Holy Ghost, sent down from Heaven."

And these words, brethren ("the gospel preached with the Holy Ghost"), words, I would observe, of all the fuller significance as coming from that particular Apostle to whom was given the privilege of being the first (at Pentecost) to preach the gospel in demonstration of the Spirit; of being the first to use the gospel key and to open the kingdom of heaven to some three thousand souls at once; these words, I say, lead us directly to consider that wonderful event which naturally marks the next stage in the course of this in-

vestigation, and which could not possibly be presented to your notice more seasonably than it is to-day; for, having discussed to some extent, as you will remember in my two first lectures, this doctrine as laid down in Holy Scripture, and received by the Church from the beginning as to the Divine Essence and Personality of the Holy Ghost; and having endeavoured to show you on last Sunday that the Holy Spirit, though existing before as a Person in the Godhead, could not appear in the fulness of His life-giving power, in the full display of His Divine agency, until the Ascension of Christ; in other words, that the mission of the Spirit, which prophets had predicted, and which Messiah Himself had expressly promised, was dependent on the completion of the Saviour's own work, and the glorification of His humanity, as upon that which was not only to mark the period at which it should take place, but also to operate as the instrumental or procuring cause thereof; it seems fitting and indis-

pensable to the proper order of our enquiry, that we review briefly the leading features of that miraculous expression of the Spirit at Pentecost which our Church commemorates in her services of to-day,—that out-pouring of the Holy Spirit which we are taught to believe was the fulfilment of all those promises and predictions that went before. And this, brethren, will form a very suitable transition to that portion of my subject, which I cannot help regarding as by far the most interesting and important, viz., the kind and degree of the Holy Spirit's present influence; the method and measure of His mighty presence and power in *those ordinary operations* of His which we are distinctly told in Holy Scripture He was sent to carry on, and, we believe, *still* does carry on in the hearts of men and in the Church of Christ. For, as we have this event presented to us in the New Testament, we are taught to regard it as the greatest era in the history of Redemption, next to the appearance of the Son

of God Himself, as being the commencement of that new Divine life which was derived from Him for the human race; the gushing forth, as from its fountain head in Him, of that river of living water which has been flowing on ever since from age to age, and will continue flowing until the great final object is attained; until God in all things shall be glorified, and until the ransomed of Him, who is to be first-born among many brethren, shall be changed into the same likeness, from glory to glory, as by the Spirit of the Lord; shall have been transformed, in the beauty of holinesss, into the image of the great Living Head Himself!

Of the history which records this great event we have an epitome strikingly accurate and comprehensive in that "proper preface" which our Church directs to be used in her Communion Office on Whit-Sunday, and which will be read in our hearing presently, in which we have it said, "According to whose most true promise" (that is of Jesus Christ our Lord)

"the Holy Ghost came down, as at this time, from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gifts of divers languages, and also boldness, with fervent zeal, constantly to preach the gospel unto all nations." Such is the simple but authoritative statement of our Church's creed respecting this matter,—a statement to which I may have occasion to revert presently, as likely to help us in elucidating a difficulty which commentators have always felt in explaining this narrative; a difficulty which has arisen, not as to the question whether or no, *as a mere matter of fact*, the disciples received this wonderful gift of tongues (for the history is so explicit on this head, that to impugn the fact itself would be simply to reject the whole narrative as fabulous), but as to the question, *how* this gift was imparted, and in what way it was ministered. But before entering on this point more in

detail, I would observe that *the time* chosen for the fulfilment of the Lord's "most true promise" was itself very significant. Pentecost, I need hardly remind you, was the *feast of first fruits*, the beginning and consecration of harvest,—a fitting season, therefore, for the formal introduction of that great work of the Spirit, by which the spiritual harvest of Christ's finished work was to be gathered in and secured. Moreover, the season of Pentecost had come to be regarded (at least in later ages) as commemorative of the giving of the law from Mount Sinai; the inauguration with awful grandeur and solemnity of the Mosaic economy; when amidst thunderings, and lightnings, and earthquakes, God spake from heaven, and the mountain burned with fire. So again, in like manner, when an era yet more momentous was to be introduced; when an economy yet more stupendous (even that of the gospel) was to be inaugurated, God revealed Himself once more by analogous manifestations. Again was heard the rushing sound of the mighty tempest;

again was God's voice heard, as of old in the wilderness, a voice powerful and full of majesty; again was the fiery attribute of Sinai visible; not, this time, like that devouring element which wrapped the mountain in its folds of flame, but in the similitude of cloven tongues, like as of fire, which seemed to rest on the disciples from above, figuring thereby, as it would seem, at once both the nature of the gift and the manner in which God intended that it should be used in His service. Of this strange manifestation, the immediate result, we are told, was that they on whom these fiery symbols rested (the whole multitude of the disciples, it would seem, and not the apostles only) began to speak with other tongues as the Spirit gave them utterance; and that the multitude whom the report of this wonderful occurrence,—or perhaps, more probably, the sound of the rushing wind and its attendant commotion (for thus we ought probably to interpret the expression γενομενης δε της φωνης ταυτης in the original), had drawn together to

the place—a multitude, in which we are given to understand that a great variety of nationalities was represented,—heard with astonishment men whom they believed to be Galileans speaking to them, every one in his own native tongue, the wonderful works of God.

Such are the terms of the narrative,—a narrative so conclusive and emphatic as to admit of no question, but that the disciples of Jesus received in that effusion of the Spirit a miraculous gift, which remained to the Church in greater or lesser degree during the Apostles' days, and we may suppose, during the days of their immediate successors. But when we come to inquire in what it was precisely that this wonderful gift consisted, in what way it was exercised, in what manner it was operative, we encounter difficulties which, I am ready to admit, appear to me to be incapable of any thoroughly satisfactory solution. Whether, for example, this gift of tongues was bestowed on the disciples to be merely a *sign* to those around them, or to qualify them to become

missionaries in foreign lands, and among people of strange language. Whether, again, when we read that these strangers at Jerusalem from so many divers nations heard the disciples speaking to them, in their own tongues, the glorious truths of the Gospel, we are to understand that the disciples themselves were enabled miraculously to speak those different languages, or that while they spoke in their native Hebrew tongue only, they were miraculously understood by those around them as though they were using the dialects of those various countries (in which case, as it has been well said, we might expect the symbol to have been ears, not tongues, and which would involve, as Gregory Nazianzen has pointed out, a prodigality of miracle, by so much as that hearers were more numerous than the speakers). Once more, whether these miraculous gifts, of whatever kind, and in whatever degree, have remained in the Church, are to be looked for in our time—a question which has been raised in one form or another within the last half

century, but which in my judgment only admits of one reply, and that in the negative;—these and other similar problems, suggested by this great subject, have given rise from age to age to controversies which, however interesting, were for the most part fruitless and unprofitable.

Are we then to regard the mission of the Comforter as, after all, an event of only ephemeral interest? Must we look on this outpouring of the Spirit at Pentecost as designed merely to serve a special purpose just to inaugurate in power the Christian economy? to impart benefits and gifts which had no permanent value, and to which we have no claim, in which we have no interest? Most assuredly not, brethren. To adopt any such shortsighted theory would be to gainsay the glorious predictions of the Old Testament; to ignore the gracious promises of the New; and to contradict—blessed be God—the experience of the true Church of Christ in every land and every age. There is a beautiful passage, which many of you I daresay remember, in one of our

greatest poets. He is speaking, it is true, on another theme, but I may use his metaphor to illustrate what I desire to convey. The words to which I refer are these:—

> "And when the stream
> That overflowed the soul had passed away,
> The consciousness remained that it had left
> Deposited upon the silent shore
> Of memory, precious thoughts that cannot die,
> And may not be destroyed."

Now, just so: when the overflowing stream of Pentecostal glories had subsided and passed away, it left behind it that lasting endowment of spiritual blessings—that precious deposit, so to speak, of the gifts and graces of the Spirit;—that assurance of His holy indwelling, that abiding manifestation of His presence and power which are the enduring heritage of the people of God to the end of time; and in which the humblest believer in Jesus may claim a portion for his own, until faith gives place to sight, and the earnest of grace has ripened into the full fruition of glory!

Never, indeed, since that day of wonder, has the rushing mighty wind been heard careering, as it did then, in awful majesty; and yet not the less in our own time is it true, that as "the wind bloweth where it listeth," and while "we hear the sound thereof" we "cannot tell whence it cometh or whither it goeth, even so is every one that is born of the Spirit."

> "And His that gentle voice we hear,
> Soft as the breath of even,
> That checks each thought, that calms each fear,
> And speaks of heaven."

Never, it is true, since that day have the flaming symbols, the tongues of fire, been seen again; and yet still, as of old, the fire of holy love may burn strong and quenchless within; kindled and kept alive there by the Holy Ghost. Still may the lips be touched with the live coal from off the altar of God; still may the tongue set on fire of heaven speak burning words of truth and power to reach the heart and move the soul of man!

If no longer we may claim as our own those gifts of healing, those powers to arrest disease, and to recover the death-stricken bodies of men, which God saw fit to confer on His Church in her early days; what of that? Brethren, is not the power that can heal the deadly plague of sin at work amongst us still? Is not the power of the Almighty Spirit who is "the Lord, and Giver of life;" who can quicken those that are spiritually dead, to be seen and felt amongst us, as it was of old?

If, once more (to take another illustration,—and this seems to be the view of the matter adopted by our Church in that Special Preface for Whit-Sunday to which I have already alluded), together with the gift of tongues, that other gift of *prophesying* which the Church of Christ possessed in its infancy has also passed away; there remains to us still, brethren, that gift which transcends all other gifts; that trust, the noblest that mortal man could have committed to him; that honour of which, above

all else beside, the great Apostle himself was wont to glory—even the Ministry of the Word; the Ambassadorship for Christ; the preaching of the gospel, "with the Holy Ghost sent down from Heaven." That preaching in the Church of our own day is the ordinance which corresponds to the prophesying of apostolic times, I entertain no doubt. Its subject is the same, even Jesus, the Son of God; the crucified Saviour of the world. Its object is the same, even to set Him before men's hearts and consciences, and by so doing to convince them "of sin, of righteousness, and of judgment;" and, if it be faithful, it will have the same power, even the power of the Spirit, so that it will be felt to be of a truth "the gospel preached with the Holy Ghost sent down from heaven."

And the importance of being established in this great truth, my brethren, is doubly great at a time when so many are deluded by the doctrine so successfully taught by men who are doing the work of Rome among ourselves,

—that "the sacraments and not preaching" are the source of Divine grace and life to the soul. At a time when many seem disposed to think, like the Corinthians of old, that speaking with tongues would be a surer proof of God's presence than all the preaching of faith and love; at at a time when many are disposed to attach more importance to gestures and postures, to crossings and genuflexions, to copes and vestments, to sights and sounds, than to the doctrine of truth and the practice of love; when thousands are ready to believe that the power of the Spirit lies rather in outward acts and outward symbols than in the inner life; forgetting that it was assuredly in men's hearts and minds God sent down His Holy Spirit to dwell, and that it is in the gifts and graces of the heart that the influences of the Spirit are especially manifested;—at such a time it behoves us to be, in a special degree, mindful of that in which alone our true power consists; to remember that the doctrine of Christ crucified (however men may cavil

at us for teaching it, as "disciples of the old school"; as advocates of what is old-fashioned and obsolete) was the power of God to men in the apostles' days, and is the same still. That as it is by taking the things of Christ (our Blessed Master tells us) and revealing them in the soul, that the Holy Spirit operates on the minds and hearts of men, so it is our wisdom to take those self-same things of Christ and to make them the great theme of our teaching; the great weapon of our warfare; assured that if we would win souls to Christ, gain trophies for eternity, cause joy in heaven, and give glory to God, it can be accomplished only in His own appointed way; even that which He has ordained from the beginning—"the gospel preached with the Holy Ghost sent down from heaven."

And this I would seek to impress with especial earnestness on those amongst you this morning—I believe they are not a few—who within a very short period, possibly in a

few days, will have left this University to enter upon the active duties of the ministry, and to take your place as standard-bearers of our Church in this her time of need and sore perplexity, and to help to build up the walls in troublous times. Advantages such as may rarely be had elsewhere you have here enjoyed, I know, and you have, I trust, improved them with diligence. Counsels, eminent for practical wisdom, you have, I know, been privileged to listen to, and you are resolved now, I hope and believe, with God's help, to act upon them, in going forth to that blessed work to which you have devoted yourselves. Nevertheless, it will not, brethren, be thought superfluous—it will not be deemed out of place on my part, if I say a few parting words to you to-day before I leave this pulpit. We leave this house of God, never again, it may be, to meet together within its precincts any more! Bear with me then, my younger brethren, if I speak to you as one not yet too far your senior in years to be able to

sympathise with your feelings, and yet sufficiently long engaged as a workman in the Lord's vineyard to enable me to speak from experience; to warrant me in saying, "I speak that I do know, and testify that I have seen." If ever there was a time in the history of our Church when the exercise of His ministry seemed at once to entail trial and yet to confer honour, that time is the present; that crisis is the one through which we are now passing. I believe it is just because God cares for us and means to bless us that He has suffered us to be put into this furnace, that the gold of our faith, purified thereby, might shine brighter than ever. I am persuaded that it is just because He has destined for us a land of rest by-and-bye that he has taken us into the wilderness, there to learn to love Him with a purer love; to trust in Him with a more implicit confidence. The issue cannot be long doubtful, if only we stand—not in armour of man's devising, but in the panoply of God; if only we are mindful to contend,

not for self, not for Church systems, but for Christ and His truth; if we are careful to lean, not on an arm of flesh, but on the might of the living God.

V.

His Work at Present.

"Now if any man have not the Spirit of Christ, he is none of His."—ROMANS viii. 9.

V.

HIS WORK AT PRESENT.

IN resuming my office, I shall proceed in the two concluding lectures of this series, to deal with that part of my subject which I cannot help regarding as, in many respects, the most interesting and important. The doctrine of the Holy Spirit as it is set forth in the Scriptures and received by the Church of God from the earliest times, I have endeavoured, however imperfectly, to present to you in outline in the preceding Lectures,—rather, be it remembered, in the way of reproducing and *re-stating* "things old," than as affecting to discover and bring forth " things new" out of the great treasure-house of Divine truth.

In pursuing this inquiry we were conducted, you may remember, to the following conclu-

sions, viz., That the Holy Ghost is to be recognised as a separate *Personal Existence* (as distinct from a mere influence or afflatus of the Deity); that He is to be regarded, moreover, as a Person in the Godhead—*Himself very God* (as distinguished from all created beings); that between the great mission which the Son of God came to accomplish and that gracious office which the Spirit of God was given to fulfil, there subsists, in the order and counsels of God, a relation necessary and reciprocal; that the descent of the Holy Ghost at Pentecost marks the same epoch in the manifestation of the Third Person of the Trinity that the Incarnation does in that of the Second; and finally, that just as the coming of God in *the flesh,* ushered in as it was by a galaxy of miracles (itself the brightest of all the train), was designed, after the first glory had passed away, to shed upon man that steady light of Gospel grace which we now enjoy; even so that the coming of God in the Spirit, after that first great tide of Pente-

costal wonders had subsided, was designed to set flowing, and has caused to flow, that river of living water which shall make glad the city of God for all time; yea, which the Lord Himself hath promised shall be, in every true believer, "a well of water springing up unto everlasting life."

Assuming, therefore, that the promise of the Father was not fulfilled *in its integrity* by the effusion of the Holy Ghost at Pentecost; assuming also that by the promised presence and agency of the Comforter are to be understood operations more abiding and blessings more diffusive than the miraculous endowments of Apostolic times, we proceed to consider the precise nature of those benefits which the Church of Christ may justly anticipate from the Divine Spirit's advent, by what means those blessings are administered, and by what dispensation of mercy and power the Spirit of God has evinced, and still continues to evince, His presence and agency amongst men.

In proceeding to deal with this part of the

subject, we at once encounter difficulties, which wise and good men in every age have felt and overcome. We are confronted with questions by which the minds of men have been agitated from the very first. We are brought face to face with controversies by which the professing Church of Christ has been convulsed, even in our own time.

For example: the inspiration of Holy Scripture,—its extent, kind, and evidence; regeneration,—its nature and relation to baptism; Christian ordinances,—their value and efficacy; the Church,—its essential being and rightful function; these and other like questions—questions of the deepest interest and of vital importance—stand related to that great subject which is the proper field of our inquiry, as the branches do to the parent stem, or as the tributaries do to the main stream into which they flow, themselves, possibly, in some instances (like the mighty confluents of some giant river of the New World), as vast as that to which they are tributary, and demanding, it

may be, as much time and toil adequately to investigate and explore.

But into these fascinating regions of speculation and controversy (however tempting the by-path may be) it is not my intention just now to diverge. I shall have occasion, probably, as I proceed, to give to more than one of these subjects at least a passing notice. But the question with which we are now more immediately concerned is, obviously, quite distinguishable from those other kindred questions to which I have referred. For, assuming,—as I have already shown we may fairly do,—that the promise of the Holy Spirit included the bestowal of *blessings*, which (like the precious ointment on Aaron's head, that ran down to the very skirts of his clothing) should descend to His Church even to the end of time; benefits to which we also, on whom the ends of the world have come, may joyfully assert our claim: assuming this to be so, it remains for us to inquire, For what special purposes, with what known results,

does the Holy Spirit dispense these, His ordinary gifts, and deal with the souls of men from age to age?

In the judgment of some the answer to this question is easy. They assure us that in the sacraments of the Gospel, and in a ministry which derives its authority from the Apostles themselves in an unbroken line of succession, (that pleasing figment of sacerdotal vissionaries!) we have the alabaster box, as it were, in which the precious oil of Divine grace has been chiefly, if not altogether, deposited, and in which it is preserved to the Church by her absent Lord's decree. Others maintain that it is in His secret influences; in those holy desires and heavenly promptings within the soul, which we are taught to ascribe to the Holy Spirit, we are to discover the presence and recognise the power of the Holy Ghost; while others again assert that in the bestowal and preservation of the canon of Scripture we possess chiefly, if not exclusively, the promised gift; for, says a celebrated divine of the last cen-

tury, "His" (that is the Holy Spirit's) "constant abode and supreme illumination is in the sacred Scriptures of the New Testament, which were given by inspiration of God; and thus," he says, "the prophetic promise of our Blessed Master, that the Comforter should abide with us for ever, was eminently fulfilled." To the same effect is the statement of another well-known writer, who propounds the theory that "The fountain (indeed) was opened in the Apostles, but the streams of those rivers of living water have run down to our age preserved pure and unmixed in that sacred doctrine contained in Holy Scripture;" and yet may we not reply, "those rivers of living water," according to the Lord's promise, were not to *flow down* to believers, but to *spring out of them*, that is, out of the heart; corresponding far better, surely, to the fruits of the spirit (flowing out of the heart and manifested in the life) than the gift of tongues and the miraculous powers of the Apostolic age?

Such are some of the theories by which it

has been sought to explain and define the manner of the Holy Spirit's presence and power in the Church; and in each case, I am free to admit, not without some show of reason, and some measure of truth.

But while I am ready to allow that the Divinely instituted ordinances of the gospel are, when duly and rightly availed of, not only outward signs and symbols of heavenly grace, but also channels through which, to the believer's soul, that grace doth flow, and from which it is derived; while I am willing to concede that (as our Church teaches when she instructs us to pray that He "to whom all hearts be open, all desires known, and from whom no secrets are hid," would "cleanse the thoughts of our hearts by the inspiration of His Holy Spirit"), we may and must believe that the Holy Ghost operates when He pleases directly and secretly upon the thoughts and feelings of men; while, above all, I am prepared to acknowledge that the Holy Scripture —the Word of God—is the instrument by

which the Divine Spirit in great measure, if not for the most part, influences the mind, and accomplishes His purposes in the soul, in regeneration, because it is written, "Being born again, not of corruptible seed, but of incorruptible, by the word of God," in sanctification, for it was the prayer of the Son of God, "Sanctify them through Thy truth, Thy word is truth;" as the Comforter, for "whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope;" yet beyond question, were we to restrict to any one of these the Holy Spirit's agency and influences, we would fail miserably to grasp the fulness of the promised blessing, and to realize the great object of the Spirit's (Paraclete's) advent and presence among men. For, am I to be told that any reception of sacraments or any use of ordinances, no matter how duly received, no matter how frequently resorted to, can interpret the promise of the Saviour concerning the Comforter, "He dwelleth with you and

shall be in you"? Am I to believe that the possession and use of the New Testament canon (or even of the Old and New together) can of itself adequately explain language such as that of the inspired Apostle in my text, "Now if any man have not the Spirit of Christ he is none of His"? Words like these, brethren, cannot be thus lightly dealt with; cannot be thus readily explained away. They are a voice (to us) from heaven, the most urgent and emphatic; they are a message (to us) from God, the most solemn and comprehensive, declaring to us, individually, our concern in this great matter, and suggesting to every one of us considerations of the most inexpressible importance. Who or what is this "Spirit of Christ"? What is it to *have* that Spirit? Why is it thus indispensable to my salvation that I should have Him for myself? By what means, or in what way, am I to become possessed of that Spirit? and, what is to become of me if I have Him not? It is thus that I would now invite you (on this

occasion, and again on next Sunday) to consider this great subject in its personal aspect, its bearing upon us individually, just as I believe we have it presented to us in our text. For (I.) That by the "Spirit of Christ" here is to be understood, not the *disposition* or mind of Christ (as some have supposed), but the Holy Ghost, the Third Person in the Trinity, will appear both from the context itself, and also from a comparison of other passages where the same expression is made use of; for example, that in the first chapter of St. Peter's first Epistle, where the Apostle, referring to the prophets, whom he describes in his second Epistle as "holy men of God," speaking "as they were moved by the Holy Ghost," *represents* them as "searching what, or what manner of time the Spirit of Christ which was in them did signify;" where, manifestly, the "Holy Ghost" of the one passage, and the "Spirit of Christ" in the other, are interchangeable terms, and can only mean one and the same thing. And then as to the context; examine it, and

you will find that, if fairly interpreted, it must lead you to the same conclusion, namely, that *by* the Spirit of God (preceding clause of this verse) "the Spirit of Him that raised up Jesus from the dead" (v. 11); the "Spirit" by whom the sons of God are led; the "Spirit who helpeth our infirmities"; the "Spirit who intercedes for the saints," as we read a little farther on; and finally, "the Spirit of Christ" spoken of in my text, is intended and designated one and the same Being, even God the Holy Ghost, who is fitly named the Spirit of Christ, because of His own special agency in reference to the Person of Christ; because of His being subservient to Christ in the economy of redemption; and because, as I have proved on a former occasion, to Him has been delegated, in the counsels and order of God, the express office of glorifying Christ.

This, then, is that Spirit which we must all have, or else be "none of His;" without any saving interest in His redeeming love, without any real part in His great salvation.

(II.) And when we come to ask what is meant by "*having*" the Spirit of Christ, does it imply that we are all to possess the power of working miracles, and of speaking divers kinds of tongues? *No*, I reply; assuredly not. The time for such things is long since gone by. No such power exists in our day, except it may be in the vain conceit of a few brain-sick enthusiasts. Nor, indeed (supposing that it did exist), could it materially affect the question before us, for we have reason to think that Judas may have been thus endowed and have wrought miracles, like the other Apostles; and yet our Lord tells us he was nothing better than a devil all the while! To have the Spirit of Christ, then, is something wholly different from this, which was, after all, an endowment only partial and temporary. It is equivalent, as I understand it, to being the dwelling-place of the Holy Spirit; being the temple of the Holy Ghost, and having the Divine Spirit dwelling in the heart; just as Jehovah, Himself, dwelt of old in His temple at Jerusalem;

just as the soul itself dwells in the body; for as the body requires the presence and powers of the soul for the discharge of its functions in reference to this world, so, in like manner, the soul itself needs the presence and operations of the Holy Ghost for the fulfilment of its duties in relation to the world to come.

And the inevitable necessity, the absolute need, for this indwelling of the Holy Spirit inhabiting as His abode, not alone the Church diffusive—Christ's mystical body—but the heart, and soul, and life of each individual member of that Church, is declared in terms which admit of no ambiguity; which will allow of no compromise. Mark, how God here would isolate us; how He calls us aside, one by one, to deal with us apart:—apart from all the world besides, "if any man," it matters not who he is, or of what else he may be possessed; let him be in wisdom a sage; in intellect a very giant; in natural endowments the wonder and envy of his fellows; in natural amiability all but an angel: yet

if that man—"if *any* man have not the Spirit of Christ, he is none of His."

But I would have you observe that this declaration, so broad, so absolute, so inflexible, is not a mere arbitrary appointment; the result merely of God's sovereign will; but rather a decision of His mercy, arising out of the necessities of our fallen nature; required by the exigencies of man's wretched and helpless estate, needing, at once, the Saviour to atone for his guilt, and the Holy Spirit to lead him to that Saviour, and apply in his heart the benefits of that redemption which He accomplished. On this point, namely, the necessity for some such interposition, arising out of man's utter helplessness and ruin, the testimony of God's word, the teaching of our Church, and (notwithstanding all the efforts that we make to delude ourselves into a belief in the dignity of human nature, and the ability of man to save himself) our own experience also, are fully and admittedly in accord. "Dead in trespasses and sins;" "can-

not please God;" "enmity against God;" "Can the Ethiopian change his skin?" etc. such is a sample of the Scripture evidence on this subject. Nor is the testimony of our Church less explicit, for in Art. IX. we read that "Man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit."

And then as to our experience of ourselves. Who is there that honestly probes his heart and does not feel that he has no power to love God; no desire to do His will?

Listen to the testimony of one who knew what human nature was, and who has put on record his experience:—

"Our Life is a false nature. 'Tis not in
The harmony of things; this hard decree,
This uneradicable taint of sin;
This boundless upas; this all-blasting tree
Whose root is earth, whose leaves and branches be
The skies which rain their plagues on men, like dew;—
Disease, death, bondage, all the woes we see,
And worse; the woes we see not."

My brethren, it is for such a state of things in the human heart that God has provided a remedy in His Holy Spirit; a power to quicken the dead soul; to direct into the love of God the heart whose affections had been flowing in one steady current of enmity against Him; to renew the nature after the image of Him who created it.

VI.

His Work at Present.

"According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."—TITUS iii. 5.

VI.

HIS WORK AT PRESENT.

THAT there exists a necessity—an inevitable necessity—for a personal interest in, and an individual experience of the agency and operations of the Holy Spirit, if we are to be saved, we are assured (as I endeavoured to show you last Sunday), on the testimony of God Himself, in terms which allow of no ambiguity, which will admit of but one interpretation. For "if any man have not the Spirit of Christ he is none of His."

What it is thus to *have* the Spirit of Christ I sought on that occasion briefly to illustrate, implying manifestly, as it does, a relation most intimate; circumstances peculiar and supernatural; results heavenly and abiding—in short, nothing more nor less than the indwelling of the Holy Ghost in our souls as in a temple,

and His operating in us as a quickening power, a potential principle of life! And this possession of the Holy Spirit, this *having* "the Spirit of Christ," is indispensable, we are plainly taught, if we would be His; if we are to be Christ's, in the true sense of what it means to be His, brethren; Christ's by the assent of the mind; His by the judgment of the will; Christ's in the allegiance of the heart; Christ's in the homage of the life; and His *hereafter* in that sense of sinless beauty, in those realms of light above, whose very atmosphere shall be holiness; that holiness apart from which there can be no capacity for enjoying His presence, without which there can be no place in His kingdom!

But this necessity, absolute and imperative, for thus having the Spirit of Christ, is to be regarded (I took occasion to observe) *not* as the arbitrary appointment of God's sovereignty, but as the wise dispensation of His mercy, arising from the exigencies of man's ruined estate and fallen nature—a state of ruin so

wretched and desperate as to need the power of God Himself to accomplish its recovery; a condition of evil so helpless and deplorable as to require (in every soul of man) the interposition of the Holy Ghost to work deliverance and provide a remedy. This, then, is that great work of the Spirit with which we now come more particularly to deal. It is that blessed work which, in one or other of its stages, is even now going forward in whomsoever throughout the whole earth there is aught to be found that is truly good and purely happy; in whomsoever there exists penitence, or faith, or love, or holiness. It is a work so beautiful and glorious that, were it universal, it would be the world's regeneration, Paradise restored, Heaven upon earth!—a work so great and blessed that so far as it extends it is the world's amelioration, the diminution of its misery, the increase of its happiness, the downfall of Satan, the exaltation of Christ, the first-fruits of Heaven's purity, the earnest of Heaven's joy!

And this work of the Divine Spirit in the salvation of men may be viewed generally (as I said before) under a two-fold aspect, viz. :—

I. That which He works in us in order that we may be Christ's; or, in other words, that new birth, or Regeneration, which is such a distinctive feature of the Gospel; and

II. What He will work in us when we are Christ's; or, in other words, Sanctification,—that progressive holiness, that renewal of the heart whereby we again become like God and are conformed to "the image of His Son, that He may be the first-born among many brethren."

Both of these aspects of the Spirit's work are presented to us, it would seem, in the text, for we have here first the "παλιγγενεσια," the great original transition, variously described elsewhere in Scripture as "the new birth,"—a new creation,—"a passing from death unto life;" and here again as "Regeneration," the inchoative stage of the Christian life: and

further, we have also the renewing, the *ανακαινωσις*,—the preparation, as it were, of the "new bottles" to retain the new wine of Gospel truth,—the great process of restoration carried on by the Holy Ghost in the soul.

I. That the passage before us has usually been regarded as one of great importance in its bearing on the controversies which have arisen concerning Baptism in divers ages of the Church, I am fully aware; but in our present inquiry, the question of Baptism, regarded as the sacramental medium through which God (at the outset of the Christian life) imparts the gift of His regenerating Spirit, is subordinate to that other question concerning the nature of Regeneration itself as the result of the Spirit's agency; my main object being rather to ascertain and understand the teaching of Holy Scripture on this subject, than to endeavour to try and find what has been described as "the comprehensive truth which will serve to reconcile the divergent articulation of modern schools of theology."

Undoubtedly, in the statements of Holy Scripture, we do find Baptism and Regeneration intimately connected; but to transgress the fair limits of interpretation (as Augustine, in particular, seems to have done), and to make regeneration absolutely and unreservedly dependent on Baptism, to maintain that all who were baptized were regenerate, and that none could be regenerate but the baptized only, was to propound a doctrine unscriptural and pernicious, the germ of evil which was not slow to fructify, and which has been fruitful of consequences deadly and disastrous. For if you examine, in their proper context, those expressions of Holy Scripture to which I have referred, *e.g.*, that in St. John iii., where the Lord speaks of the necessity of being "born of water and of the Spirit;" that in St. Peter, where he says that "Baptism" (in a figure) "doth also now save us;" and that in our text, where St. Paul speaks of "the washing" (or "bath") "of Regeneration," etc., you will find that they can, none of them, be fairly under-

stood to indicate more for Baptism—in respect to the result—than an instrumental efficacy, a visible embodiment of the truth. And hence, you perceive, we are carried in these passages through and above the baptismal ordinance, through and above the outward rite, to that which is the real source of the change, even the operation of Him who is the Lord and Giver of life, to that which is the first element in the process of Regeneration, even to the quickening power of the Holy Spirit exercised directly upon the soul. And in putting forth this, His life-giving power; in accomplishing in the soul that great work of Regeneration (which I, for one, cannot interpret, with some, as implying only a *capacity* for being good, which may or may not be developed: which I, for one, cannot limit to the mere possession of new privileges or new means of grace; capacity for a new life; but which I understand to mean—as Dr. Mozley well explains it—"an *actual state* of goodness and holiness;" the actual possession and experience of what

constitutes goodness in the highest and best sense of the term), in regenerating the soul, I say, accomplishing this His great work, the Spirit of God operates to produce this threefold result, namely, repentance, faith, and obedience.

The Saviour Himself, when speaking of the Holy Ghost, describes His proper mission and office to consist in convincing "the world of sin and of righteousness and of judgment." By the first, *i.e.*, convincing of sin, He works contrition and repentance ; by the second, convincing of righteousness, He reveals Christ so as to produce faith ; and by the third, convincing of judgment, He leads to holy obedience.

1. And now observe, the first great work that the Holy Spirit works in a man in order that he may be Christ's, is to convince him of sin, and thereby bring him to repentance, humbled before God. And this is a work which, as experience amply proves, no power of earth, no law human or Divine, no agency of man,—nothing but the Spirit

of God Himself can ever possibly accomplish. You remember possibly, some of you, how forcibly this is expressed in a poem by one who was a bright ornament of the Church of Christ in his time, and who, being dead, yet speaketh. Thus he writes :—

> " Pulpits and Sundays ; sorrow dogging sin :
> Affliction sorted ; anguish of all sizes ;
> Fine nets and stratagems to catch us in,
> Bibles laid open,—millions of surprises :
> Blessings beforehand, ties of gratefulness ;
> The sound of glory ringing in our ears ;
> Without, our shame ; within, our consciences :
> Angels and grace ; eternal hopes and fears ;
> Yet all these fences, and this whole array,
> One cunning bosom sin blows quite away."

Only God's Spirit can do that work, which must be done or man will perish. For, without this conviction of sin, in vain would the Son of God have come in the flesh ; in vain would He have died on the cross ; the salvation wrought by Christ would be of none effect. For unless a man is convinced that he is labouring under a disease, he will never

think of asking for the remedies that might cure him; and so we, too, until we are fully convinced that our souls are afflicted with a deadly disease, such as that no human power can heal, will never come to apply earnestly for health to the only physician of souls. This then is what the Holy Spirit, in fulfilling His great Mission to man, prevails to accomplish. He convinces of sin. He shows a man what sin is, shows it to him, not merely as it kindles up ever and anon in the overt acts of his neighbour, but as it lies smouldering inextinguishably in his own bosom.

He gives man (as if) a torch wherewith he may explore the dark recesses of his own heart. He takes him down into some of those dark chambers and lets in the light and opens his eyes so that he may behold sin's hateful brood crouching in every corner. He shows a man what sin is, by proving to him that it lies at the bottom of all his feelings and blends with all his thoughts.

Thus does the Holy Spirit convince a man of sin; humbles him before God; and drives him out of himself, contrite and penitent, to seek elsewhere that righteousness which he perceives that God demands, and which he now comprehends that he cannot provide; and thus He leads to that saving Faith which it is also His office to produce in the soul.

2. The Holy Spirit convinces men of righteousness by showing them that while God requires at their hands a *righteousness* such as they cannot bring, He has Himself provided, in the person and sacrifice of His Blessed Son, a righteousness which will satisfy all his demands; which man may have set to his account as though it were his own; in which, as in a beautiful robe, he may wrap himself up, and thus presenting himself, be accepted with God. What shall we then say to these things? A plan so stupendous; a provision so wonderful for the salvation of man; what human wisdom could

ever have devised? what human thought could ever have conceived?

Of such a plan, of such a provision, well might prophets, well might apostles, take up the strain and sing:—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit:" that is, by convincing us of righteousness; and this conviction thus wrought by the Spirit produces Faith, namely, a belief which is received as a principle, not merely by the understanding, but by the heart and by the will,—a belief which becomes a principle not merely of thought but of action.

3. If our conviction of judgment be of the Spirit, it will never satisfy us to know that the prince of this world was judged and condemned when the Saviour gave Himself on the cross for the sins of men. We will desire to judge him in our own hearts and lives

also; to condemn and cast him out; to hate and abhor all that belongs to his kingdom, and to love nothing but what is well-pleasing to God: and hence this conviction of judgment is preparatory to *sanctification.*

II. That other great work of the Spirit which He accomplishes in us when we are Christ's; a work which is progressive and gradual.

[The manuscript, as prepared by the author for the press, has here a great blank left in it, which was plainly intended to be filled up at some length. One very important portion of his subject, the progressive sanctification of true Christians by the power of God the Holy Spirit, is thus left, in a great measure, not treated of. A few rough notes have been found, from which the sermon may have been originally preached, and are here inserted to show the leading points which were, apparently, intended to have been drawn out and dwelt upon.

As a Divine Teacher.

A Comforter, to sustain and strengthen.

A Sanctifier, cleansing the thoughts of the heart, putting into the mind good desires, and

enabling us to bring the same to good effect.

He carries on this work in the soul, until "we all" who are the subjects of His renewing grace, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Until presented faultless before the presence of His glory with exceeding joy, and perfected in the beauty of holiness by the power of God the Holy Ghost, we shall shine in the light of God among the sinless ones . . . and in a nobler sweeter song, we shall join our voices to those of the heavenly choir.

Evermore proclaiming the love of the Father.

Evermore testifying to the glory of the Son.

Evermore making mention of the power of the Spirit.

Evermore praising Him, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord most High.]

And now in drawing this course of lectures to a close, I desire to express my thankfulness at having been permitted to direct your attention (however feebly and imperfectly I may have fulfilled my trust), to a subject, the magnitude of which it is difficult adequately to conceive, and the importance of which, in its bearing upon our spiritual welfare, both as individuals and as a church (especially at this crisis of our history), it would be impossible to over-estimate. In taking leave of you then to-day, most earnestly do I pray that the consideration of this subject may be made a blessing to us all. Most earnestly do I desire that we may be led, every one of us, to comprehend fully our own great need, and yet the greatness of the supply provided for us through the mercy and love of that God who has promised to give His Holy Spirit to them that ask Him. Ask Him then for that which He has promised to give; pray then, for the prayer of faith is a sure refuge; the cry of faith is ever heard; pray that He would work in you

by His Spirit that new birth which nothing but power Divine can accomplish; that He would plant and cause to grow in you that "holiness without which no man shall see the Lord;" without which you could not enjoy (even though you were given a place there) the felicities of the heavenly city, "the rest that remaineth for the people of God."

But there is one special class here to-day to whom I desire humbly to address a few parting words. I refer to those among you who purpose devoting themselves to the ministry of Christ, in the order of our Church, and who intend very soon—perhaps in a few days—to present themselves for ordination, and to undertake a trust the most solemn and momentous that could possibly be committed to man. To you, my friends, I would say, with all earnestness and affection, Do not *lightly* enter upon an office so solemn; do not *lightly* undertake a responsibility so tremendous. How can you profess before God with truth that you are inwardly moved by the Holy Ghost to

accept this trust, if, as yet, you have felt nothing of His holy presence in your hearts; as yet have exhibited nothing of this hallowing power in your lives?

But if you can go forward honestly as in the Lord's sight, resolved to be His, seeking above all things His glory, then I would say, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

Fifteen years ago was I enjoined at my ordination to take as a motto this line—a saying of Him "who spake as never man spake;" may I ask you to take it and make it yours on the approaching ordination day? It is this:—"I must work the works of Him that sent me, while it is day."

It is your privilege, not only to *have* the Spirit, but to be *filled* with the Spirit. Remember that as your Blessed Master entered on His ministry in the power of the Spirit, so may you do likewise. Take this great truth concerning the Person and power of the Holy Ghost; ponder it well; study it; drink into

it, as of a well of life; live in the realizing of it; read in the light of it; pray in the Spirit of it; work in the strength of it; preach in the power of it; and then you will be workmen that need not be ashamed; then you will be able as you watch for souls to do it with joy and not grief. And with such workmen to build her walls, with such watchmen to man her bulwarks, our Church (of Ireland) may await the future with trustfulness; may contemplate coming events with confidence, for thus shall our captivity be turned again, as the streams in the south; thus, although we sow in tears shall we reap in joy, and though, for a time, the darkness may seem to deepen and the night to close around, yet for us it shall be turned into light.

NOTE.

The following well-known passage from Hooker's sermon on Justification was found attached to the manuscript of the last of these sermons, as prepared by the author for the press. Whether it was intended to be incorporated in the text, or added as a note, cannot now be known ; but it is here printed in fulfilment of the author's purpose, and as being a passage in which he was konwn to take great delight.

"Although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye; putteth away his sin by not imputing it; taketh quite away the punishment due thereto by pardoning it, and accepteth him in Christ Jesus as perfectly righteous as if he had fulfilled all that is com-

manded him in the law; shall I say, more perfectly righteous than if himself had fulfilled the whole law? (I must take heed what I say) But the Apostle saith, 'God made Him which knew no sin, to be sin for us, that we might be made the righteousness of God in Him.' Such we are in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or phrensy, or fury, or whatsoever; it is our wisdom and our comfort. We care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made Himself the sin of man, and that men are made the righteousness of God."

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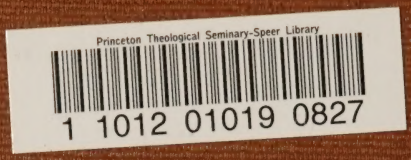
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